دروس اللغة العربية

Lessons of the Arabic Language

لِغَيْرِ النَّاطِقِينَ بِهَا

For Non-Native Speakers

الْجُزْءُ الثَّالِثُ

Book 3

الدكتور ف. عبد الرحيم

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Annotated Solutions

Lesson 22

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2020-09-12	1	Javid Sheikh	Added vocabulary and revision table. Changed cover page.
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Note:
Translations of the Qur'anic ayahs given in this lesson are based on the literal translation of the Arabic words to help promote an understanding of the Holy Qur'an in its original language. For the mainstream translation of the ayahs, please consult the Qur'an translations offered by Saheeh International and others.

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Form VII – بَاب اِنْفَعَلَ

(Has Passive meaning without the Passive Particle and Passive Voice).

(٢٢) اَلدَّرْسُ الثَّانِي وَالْعِشْرُونَ

The Twenty second Lesson

اَلْمُدَرِّسُ : هَاتُوا اَلدَّفَاتِرَ يَاإِخْوَانُ . (اَلطُّلَّابُ يُسَلِّمُونَ الدَّفَاتِرَ)

- The Teacher: Bring the notebooks O'brothers. (The students handover the notebooks)

اَلْحَسَنُ : أَنَا لَمْ أَكْتُبِ الْوَاجِبَاتِ يَاأُسْتَاذُ .

- Al-Hassan: I did not write the homework, O'teacher

اَلْمُدَرِّسُ : لِمَـــهْ؟ (لِ + مَ + هْ) On its own, otherwise لِمَ

- II: Why?

اَلْحَسَنُ : اِنْكَسَرَتْ نَظَّارَتِي ، فَلَا أَسْتَطِيعُ أَنْ أَقْرَأَ أَوْ أَكْتُبَ .

- AH: My eye-glasses broke, so I could not read or write.

اَلْمُدَرِّسُ : عُذْرُكَ مَقْبُولٌ . . . وَأَيْنَ دَفْتَرُكَ يَامُعَاوِيَةُ؟

- II: Your excuse is acceptable (apologies accepted)... and where is your notebook, O'Muawiyah?

مُعَاوِيَـةُ : أَنَا أَيْضاً لَمْ أَكْتُبْ .

- Muawiyah: I also did not write (homework).

اَلْمُدَرِّسُ : أَنْكَسَرَتْ نَظَّارَتُكَ أَيْضاً؟ (أَاِنْكَسَرَتْ) not pronounced

- II: Did your eye-glasses also break?

مُعَاوِيَـةُ : لَا ، اُنْقَطَعَتِ الْكَهْرَبَاءُ فِي مَهْجَعِنَا بُعَيْدَ صَلَاةِ الْمَغْرِبِ وَاسْتَمَرَّ الْاِنْقِطَاعُ إِلَى مُنْتَصَفِ اللَّيْلِ . VIII

- Muawiyah: No, the electricity was cut off in our hostel shortly after the Maghrib prayer and it remained cut-off until the mid-night.

(يَنْفَتِحُ الْبَابُ وَيَدْخُلُ عَدْنَانُ)

(The door opens and Adnan enters)

اَلْمُدَرِّسُ : لِمَ تَأَخَّرْتَ يَاعَدْنَانُ؟

- II: Why did you come late, O'Adnan?

عَدْنَـانُ : اِنْقَلَبَتْ سَيَّارَةٌ فِي الطَّرِيقِ ، فَتَوَقَّفَ الْمُرُورُ .

- Adnan: A car overturned on the road. So the traffic was stalled (came to standstill).

اَلْمُدَرِّسُ : أَنْقَلَبَتْ سَيَّارَةٌ؟ ! أَيْنَ؟ (أَاِنْقَلَبَتْ)

- II: Did a car overturn? Where?

عَدْنَـانُ : فِي الْمُنْعَطَفِ الَّذِي بَعْدَ الْجِسْرِ .

- A: In (at) the turn point which is after the bridge.

اَلْمُدَرِّسُ : أَسَلِمَ الرُّكَّـــابُ؟

- II: Were the passengers safe?

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The jawab of لَوْلَا is فِعْلٌ مَاضٍ

عَدْنَانُ : نَعَمْ، سَلِمُوا، وَالْحَمْدُ لِلّٰهِ. لَوْلَا فَضْلُ اللهِ عَلَيْهِمْ لَمَاتُوا . . .
كَانَ الْإِنْقِلَابُ عَنِيفاً، فَقَدِ انْخَلَعَتِ الْأَبْوَابُ، وَتَكَسَّرَ الزُّجَاجُ.

- A: Yes, They were safe and All Praises be to Allah. Had it not been the grace of Allah, they would have died. The overturning was severe, the doors came off and the glass smashed into pieces.

اَلْمُدَرِّسُ : اِقْرَأِ الدَّرْسَ يَاطَلْحَةُ.

- T: Read the lesson, O'Talha.

طَلْحَةُ : اِنْكَسَفَتِ الشَّمْسُ يَوْمَ مَاتَ إِبْرَاهِيمُ، فَقَالَ النَّاسُ: اِنْكَسَفَتْ لِمَوْتِ إِبْرَاهِيمَ. فَقَالَ رَسُولُ اللهِ ﷺ: «إِنَّ الشَّمْسَ وَالْقَمَرَ آيَتَانِ مِنْ آيَاتِ اللهِ، لَا يَنْكَسِفَانِ لِمَوْتِ أَحَدٍ وَلَا لِحَيَاتِهِ. فَإِذَا رَأَيْتُمُوهُمَا فَادْعُوا اللهَ، وَصَلُّوا حَتَّى يَنْجَلِيَ». (رَوَاهُ الْبُخَارِيُّ).

جَوَابُ طَلَبٍ

- Talha: The sun eclipsed the day Ibrahim died, so the people said: The sun eclipsed for the death of Ibrahim. The Messenger of Allah (PBUH) said: Surely, the sun and the moon are two signs among the two signs of Allah, they (2) do not eclipse on the death of anyone or on his life. So, if you see them (eclipsed) pray to Allah and offer prayer until it clears. (Al-Bukhari narrated it).

نَعْتٌ

عَدْنَانُ : مَنْ إِبْرَاهِيمُ هَذَا يَاأُسْتَاذُ؟

- A: Who is this Ibrahim, O'teacher?

اَلْمُدَرِّسُ : هُوَ ابْنُ النَّبِيِّ ﷺ مِنْ مَارِيَةَ الْقِبْطِيَّةِ (رَضِيَ اللهُ عَنْهَا).

- T: He is son of the Prophet (PBUH) from Maria Al-Qibtiya (MABPWH).

مُعَاوِيَةُ : اَلْاِسْمُ (إِبْرَاهِيمُ) أَغَيْرُ مُنْصَرِفٍ هُوَ؟

- M: The name (Ibrahim) is it non-declinable?

اَلْمُدَرِّسُ : نَعَمْ.

(اَلْمَمْنُوعُ مِنَ الصَّرْفِ) Diptote

- T: Yes.

مُعَاوِيَةُ : لِمَهْ؟

- M: Why?

اَلْمُدَرِّسُ : لِأَنَّهُ عَلَمٌ أَعْجَمِيٌّ، وَالْعَلَمُ الْأَعْجَمِيُّ لَا يَنْصَرِفُ.

- T: Because it is a non-Arabic proper name, and the non-Arabic proper name does not decline.

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١ - أَجِبْ عَنِ الْأَسْئِلَةِ الْآتِيَـــةِ : Answer the following questions :

(١) لِمَ لَمْ يَكْتُبِ الْحَسَنُ وَمَعَاوِيَةُ الْوَاجِبَاتِ؟

(٢) لِمَ تَأَخَّرَ عَدْنَـــانُ؟

(٣) أَيْنَ انْقَلَبَتِ السَّيَّارَةُ؟

(٤) مَتَى اِنْكَسَفَتِ الشَّمْسُ؟

(٥) مَاذَا قَالَ النَّاسُ؟

(٦) بِمَاذَا أَمَرَنَا النَّبِيُّ ﷺ عِنْدَ انْكِسَافِ الشَّمْسِ وَالْقَمَرِ؟

See next page

٢ - مِنْ أَبْوَابِ الْفِعْلِ الثُّلَاثِيِّ الْمَزِيدِ بَابُ (اِنْفَعَلَ=اِنْ+فَعَلَ)، زِيْدَتْ فِيهِ الْهَمْزَةُ وَالنُّونُ قَبْلَ الْفَاءِ، نَحْوَ: اِنْفَتَحَ، اِنْكَسَرَ، اِنْقَطَعَ.

2- The form (اِنْفَعَلَ = اِنْ + فَعَلَ) is from the form TMD verbs. In it, the hamza and the nun are added before the 'fa', e.g.: Be opened, Be broken, Be severed

Most verbs intransitive

TMD

❊ اِسْتَخْرِجْ مِنَ الدَّرْسِ الْأَفْعَالَ الْوَارِدَةَ فِيهِ مِنْ بَابِ (اِنْفَعَلَ).

❊ Extract from the lesson the verbs mentioned in it from form

See Underlined in the lesson

٣ - تَأَمَّلِ الْمِثَالَ، ثُمَّ هَاتِ الْمُضَارِعَ وَاسْمَ الْفَاعِلِ وَالْمَصْدَرَ مِنَ الْأَفْعَالِ الْآتِيَـــةِ :

3- Ponder over the example, then give the Present tense, and the active participle, and the Verbal noun from the following verbs.

الْمَاضِي The Past	الْمُضَارِعُ The Present		اِسْمُ الْفَاعِلِ The Active Participle		الْمَصْدَرُ The Verbal Noun	
اِنْكَسَرَ	يَنْكَسِرُ	To be broken	مُنْكَسِـــرٌ	Broken	اِنْكِسَارٌ	Breaking
اِنْفَتَحَ	يَنْفَتِحُ	To be opened	مُنْفَتِحٌ	Open	اِنْفِتَاحٌ	Opening
اِنْقَلَبَ	يَنْقَلِبُ	To be overturned	مُنْقَلِبٌ	Over-turned	اِنْقِلَابٌ	Overturning
اِنْقَطَعَ	يَنْقَطِعُ	To be severed	مُنْقَطِعٌ	Severed	اِنْقِطَاعٌ	Severing
اِنْصَرَفَ = ذَهَبَ	يَنْصَرِفُ	To go away	مُنْصَرِفٌ	Gone	اِنْصِرَافٌ	Going
اِنْشَقَّ	يَنْشَقُّ	To split apart	مُنْشَقٌّ	Split	اِنْشِقَاقٌ	Splitting
اِنْجَلَى	يَنْجَلِي	To be cleared	مُنْجَلٍ	Cleared	اِنْجِلَاءٌ (أَصْلُهُ: اِنْجِلَايٌ)	Clearing

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Answer the following questions :

١ - أَجِبْ عَنِ الْأَسْئِلَةِ الْآتِيَـــةِ :

(١) لِمَ لَمْ يَكْتُبِ الْحَسَنُ وَمُعَاوِيَةُ الْوَاجِبَاتِ؟

(٢) لِمَ تَأَخَّرَ عَدْنَـــانُ؟

(٣) أَيْنَ انْقَلَبَتِ السَّيَّارَةُ؟

(٤) مَتَى انْكَسَفَتِ الشَّمْسُ؟

(٥) مَاذَا قَالَ النَّاسُ؟

(٦) بِمَاذَا أَمَرَنَا النَّبِيُّ ﷺ عِنْدَ انْكِسَافِ الشَّمْسِ وَالْقَمَرِ؟

1) Why did Al-Hassan and Muawiyah not write the homework.

١. لَمْ يَكْتُبِ الْحَسَنُ لِأَنَّ نَظَّارَتَهُ انْكَسَرَتْ وَأَمَّا مُعَاوِيَةُ فَلِأَنَّ الْكَهْرَبَاءَ انْقَطَعَتْ فِي مَهْجَعِهِ

Al-Hassan did not write the homework because his glasses broke, and as for Muawiyah, because the electricity at his hostel got cut off.

2) Why was Adnan late?

2. تَأَخَّرَ عَدْنَانُ لِأَنَّ سَيَّارَةً انْقَلَبَتْ فِي الطَّرِيقِ

Adnan was late because a car overturned in the street.

3) Where did the car overturn?

3. انْقَلَبَتِ السَّيَّارَةُ فِي الْمُنْعَطَفِ الَّذِي بَعْدَ الْجِسْرِ

The car overturned in (at) the turn point which is after the bridge.

4) When did the sun eclipse?

4. انْكَسَفَتِ الشَّمْسُ يَوْمَ مَاتَ إِبْرَاهِيمُ بْنُ مُحَمَّدٍ ﷺ

The sun eclipsed the day Ibrahim son of Muhammad (PBUH) died.

5) What did the people say?

5. قَالَ النَّاسُ: انْكَسَفَتِ الشَّمْسُ لِمَوْتِ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ ﷺ

The people said: The sun eclipsed with the death of Ibrahim son of Mohammad (PBUH).

6) What did the Prophet (PBUH) commanded us (to do) when seeing the eclipse of the sun and the moon.

6. قَالَ: إِنَّ الشَّمْسَ وَالْقَمَرَ آيَتَانِ مِنْ آيَاتِ اللَّهِ لَا يَنْكَسِفَانِ لِمَوْتِ أَحَدٍ وَلَا لِحَيَاتِهِ، فَإِذَا رَأَيْتُمُوهُمَا فَادْعُوا اللَّهَ، وَصَلُّوا حَتَّى يَنْجَلِيَ -

The Messenger of Allah (PBUH) said: Surely, the sun and the moon are two signs from the signs of Allah, there is no eclipse on the death of anyone or on his birth. So, if you see them (eclipsed) pray to Allah and offer prayer until it is clear.

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4- Form اِنْفَعَلَ indicates compliance, you say: I opened the door, so it opened.

٤ ـ يُفِيدُ بَابُ (اِنْفَعَلَ) الْمُطَاوَعَةَ، تَقُولُ: فَتَحْتُ الْبَابَ، فَانْفَتَحَ

Ponder over the following, then complete the deficient (incomplete).

تَأَمَّلِ الْمِثَالَ، ثُمَّ أَكْمِلِ النَّاقِصَ:

الْمِثَالُ: فَتَحْتَ الْبَابَ. اِنْفَتَحَ الْبَابُ — You opened the door. — The door opened — The example

(١) كَسَرْتُ الكُوبَ. — I broke the cup. — اِنْكَسَرَ الكُوبُ — 1) The cup broke.

(٢) قَطَعْتُ الْحَبْلَ. — I cut the rope. — اِنْقَطَعَ الْحَبْلُ — 2) The rope got cut.

(٣) قَلَبْتُ الْكِتَابَ. — I overturned the book. — اِنْقَلَبَ الْكِتَابُ — 3) The book got overturned.

(٤) هَزَمَ الْمُسْلِمُونَ الْكُفَّارَ — The Muslims defeated the non-believers. — اِنْهَزَمَ الْكُفَّارُ — 4) The non-believers got defeated.

5- As you saw, اِنْفَعَلَ is compliant of فَعَلَ, as for فَعَّلَ, its compliant is تَفَعَّلَ. Ponder over the following, then complete the deficient (incomplete).

٥ ـ مُطاوِعُ فَعَلَ اِنْفَعَلَ كَمَا رَأَيْتَ. أَمَّا فَعَّلَ، فَمُطَاوِعُهُ تَفَعَّلَ.

تَأَمَّلِ الْمِثَالَ ثُمَّ أَكْمِلِ النَّاقِصَ:

- الْمِثَالُ: كَسَّرْتُ الزُّجَاجَ. تَكَسَّرَ الزُّجَاجُ. — I smashed the glass. — The example — The glass was smashed to pieces

قَطَّعْتُ الْحَبْلَ. تَقَطَّعَ الْحَبْلُ — I cut the rope to pieces. — The rope was cut to pieces.

6- When Hamza of Interrogation is added (entered) to (اِنْفَعَلَ), the Hamza-tul-wasl is omitted. (because it is not pronounced when it is preceded with a word)

٦ ـ أَاِنْكَسَرَ؟ ← أَنْكَسَرَ؟ (إِذَا دَخَلَتْ هَمْزَةُ الاِسْتِفْهَامِ عَلَى «اِنْفَعَلَ» حُذِفَتْ هَمْزَةُ الْوَصْلِ).

أَدْخِلْ هَمْزَةَ الاِسْتِفْهَامِ عَلَى الْجُمَلِ الآتِيَةِ:

(١) اِنْقَلَبَتِ السَّيَّارَةُ. — أَنْقَلَبَتِ السَّيَّارَةُ؟ — 1) Did the car overturn?

(٢) اِنْفَتَحَ بَابُ الْمَطْعَمِ. — أَنْفَتَحَ بَابُ الْمَطْعَمِ؟ — 2) Did the door of the restaurant open?

(٣) اِنْهَزَمَ الْمُشْرِكُونَ. — أَنْهَزَمَ الْمُشْرِكُونَ؟ — 3) Did the polythiests get defeated?

(٤) أَسْلَمَ أَبُوكَ. — أَأَسْلَمَ أَبُوكَ؟ — 4) Did your father embrace Islam?

FIV — FIV

* مُطَاوِعٌ: The object of a form becomes the subject of another form.

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7- Ponder over the following examples of the form (اِنْفَعَلَ) and specify in them the past, and the present, and the active participle, and the verbal noun.

٧ - تَأَمَّلِ الْأَمْثِلَةَ الْآتِيَةَ لِبَابِ (اِنْفَعَلَ) وَعَيِّنْ فِيهَا الْمَاضِيَ وَالْمُضَارِعَ وَاسْمَ الْفَاعِلِ وَالْمَصْدَرَ :

(١) وَقَعَ الْكُوبُ عَلَى الْأَرْضِ وَانْكَسَرَ.

1) The cup fell down on the ground and it broke.

(٢) هَذَا الْبَابُ لَا يَنْفَتِحُ. اُدْخُلْ مِنَ الْبَابِ الْآخَرِ.

2) This door does not open. Enter from the other door.

(٣) تَنْطَفِئُ أَنْوَارُ الشَّوَارِعِ فِي السَّاعَةِ الْخَامِسَةِ صَبَاحاً.

3) The street lights switch off at five o'clock in the morning.

(٤) سَبَبُ انْقِلَابِ السَّيَّارَةِ انْفِجَارُ إِحْدَى عَجَلَاتِهَا. اِنْفَجَرَ - يَنْفَجِرُ

4) The reason of overturning of the car is the explosion (blowing up) of one of its tires.

(٥) انْهَزَمَ الْمُشْرِكُونَ فِي غَزْوَةِ بَدْرٍ.

5) The polytheists were defeated in the battle of Badr.

(٦) تَخَرَّجَ فِي الْمَعْهَدِ الْعَامَ الْمُنْصَرِمَ بِضْعَةٌ وَثَلَاثُونَ طَالِباً.

6) Thirty some students graduated from this institute in the year gone by.

(٧) سَافَرَ الْفَرِيقُ الْمُنْهَزِمُ.

7) The losing (defeated) team left (travelled).

8- The sun was eclipsed the day Ibrahim died. Here the sentence is the second particle of construction (مُضَافٌ إِلَيْهِ) and is in the genetive state and (يَوْمَ) is first particle of construction (مُضَافٌ).

٨ - (اِنْكَسَفَتِ الشَّمْسُ يَوْمَ مَاتَ إِبْرَاهِيمُ). هُنَا الْجُمْلَةُ (مَاتَ إِبْرَاهِيمُ) مُضَافٌ إِلَيْهَا، وَهِيَ فِي مَحَلِّ جَرٍّ، وَ(يَوْمَ) مُضَافٌ.

Pointing to الْجُمْلَةُ

Here are other examples:

هَاءَ أَمْثِلَةً أُخْرَى :

(١) سَافَرْتُ يَوْمَ ظَهَرَتِ النَّتَائِجُ.

1) I travelled the day the results appeared.

(٢) مَرِضْتُ يَوْمَ زَارَ الْوَزِيرُ الْجَامِعَةَ.

2) I became sick the day the minister visited the university.

(٣) وُلِدْتُ يَوْمَ مَاتَ جَدِّي.

نَائِبُ الْفَاعِلِ — مَجْهُولٌ — خَبَرٌ + مُضَافٌ

3) I was born the day my grandfather died.

And in the Quran:

وَفِي التَّنْزِيلِ : ﴿هَذَا يَوْمُ يَنْفَعُ الصَّادِقِينَ صِدْقُهُمْ﴾ [الْمَائِدَةُ/١١٩].

مُضَافٌ إِلَيْهِ

This is the day, their honesty will help the truthful ones.

(يَوْمَ مَاتَ إِبْرَاهِيمُ) تَقْدِيرُهُ: يَوْمَ مَوْتِ إِبْرَاهِيمَ.

(The day Ibrahim died) is in estimation of: the day of the death of Ibrahim.

verb — noun

No negation, so 'la' is used.

9- Had it not been the grace of Allah upon them, they would have died. (لَوْلَا) is the particle of impossibility for (or due to) the existence of something and it indicates...

٩ - (لَوْلَا فَضْلُ اللهِ عَلَيْهِمْ لَمَاتُوا). (لَوْلَا) حَرْفُ امْتِنَاعٍ لِوُجُودٍ، وَتَدُلُّ

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Impossibility of the jawab for the presence of the condition, e.g.:

عَلَى ٱمْتِنَاعِ الْجَوَابِ لِوُجُودِ الشَّرْطِ، نَحْوَ: لَوْلَا الْهَوَاءُ لَهَلَكَ النَّاسُ، أَيْ وُجِدَ الْهَوَاءُ فَلَمْ يَهْلِكِ النَّاسُ.

Had there been no air, people would have perished, i.e.: The air was found (present) so people did not perish.

- وَتَأْتِي (لَوْمَا) أَيْضاً بِهَذَا الْمَعْنَى.
- And (لَوْمَا) comes with (has) the same meaning.

- ٱلْاِسْمُ الْوَاقِعُ بَعْدَهَا مُبْتَدَأٌ حُذِفَ خَبَرُهُ. فَـ(لَوْلَا الْهَوَاءُ) تَقْدِيرُهُ: لَوْلَا الْهَوَاءُ مَوْجُودٌ.
- The noun which comes after it, is subject, with its predicate omitted. So (Had there been no air) is in estimation of: Had there been no air present.

وَقَدْ تَأْتِي بَعْدَهَا (أَنَّ) وَٱسْمُهَا وَخَبَرُهَا، نَحْوَ: لَوْلَا أَنِّي مَرِيضٌ لَسَافَرْتُ مَعَكَ.

Maybe

(أَنَّ) may come after it with its subject and its predicate, e.g.: Was it not that I am sick, I would have travelled with you.

وَجَوَابُهَا الْمُثْبَتُ يَقْتَرِنُ بِاللَّامِ، نَحْوَ: ﴿لَوْلَا أَنْتُمْ/لَكُنَّا مُؤْمِنِينَ﴾ [سَبَأ/٣١].

(لـ + كُنْ + نَا)

And its answer connected with 'lam' is positive, e.g.: 'Had it not been you, we would have been believers.'

❋ هَاءَ أَمْثِلَةً أُخْرَى لِـ (لَوْلَا):

❋ Take other examples with (لَوْلَا):

(١) لَوْلَا الْاِخْتِبَارُ مَا حَضَرْتُ الْيَوْمَ.

1) Had it not been for the exam, I would not have attended today.

(٢) لَوْلَا الشَّمْسُ لَهَلَكَتِ الْأَرْضُ.

2) Had it not been for the sun, the earth would have perished.

(٣) لَوْلَا الْحَيَاءُ لَبَكَيْنَا. [مَوْجُودٌ]

shame/shyness

3) Had it not been for the modesty, we would have wept.

(٤) لَوْلَا أَنَّكَ مُسْتَعْجِلٌ لَدَعَوْتُكَ إِلَى الْبَيْتِ.

4) Had it not been that you are in a hurry, I would have invited you to the house.

أَكْمِلْ مَا يَلِي:

Complete the following:

(١) لَوْلَا الْعِلْمُ لَكُنَّا جَاهِلِينَ

(٢) لَوْلَا الْإِسْلَامُ لَضَلَّ النَّاسُ

(٣) لَوْلَا أَنَّكَ مَرِيضٌ لَدَعَوْتُكَ إِلَى بَيْتِي

(٤) لَوْلَا أَنَّ الْبَرْدَ شَدِيدٌ لَذَهَبْنَا إِلَى السُّوقِ

١٠- (مَنْ إِبْرَاهِيمُ هَذَا؟) هُنَا (هَذَا) نَعْتٌ لِـ(إِبْرَاهِيمَ).

10- (Who is this Ibrahim?) Here (this) is adjective for (Ibrahim).

1) Had it not been for the education, we would have been ignorant.
2) Had it not been for the Islam, the mankind would have gone astray.
3) Had you not been sick, I would have invited you to my house.
4) Had the weather not been harsh, we would have gone to the market.

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يَكُونُ اِسْمُ الْإِشَارَةِ نَعْتاً إِذَا وَقَعَ بَعْدَ الْعَلَمِ، أَوِ الْمُعَرَّفِ بِالْإِضَافَةِ، نَحْوَ:

The demonstrative pronoun becomes an adjective when it occurs after the proper noun, or the noun is made definite with the second particle of construction (مُضَافٌ إِلَيْهِ), e.g.:

(١) مَنْ حَامِدٌ هَذَا؟ (مَنْعُوتٌ، نَعْتٌ)

(٢) أَرِنِي سَاعَتَكَ هَذِهِ. (مَنْعُوتٌ، نَعْتٌ)

(٣) لِمَنْ جَوَازُ السَّفَرِ هَذَا؟ (مَنْعُوتٌ، نَعْتٌ)

(٤) أَمَفْتُوحَةٌ غُرْفَةُ الْمُدَرِّسِينَ تِلْكَ؟ (مَنْعُوتٌ، نَعْتٌ)

1, Who is this Hamid?

2, Show me this watch of yours.

3, To whom belongs this passport?

4, Is that room of the teacher opened?

- وَفِي التَّنْزِيلِ: ﴿اِذْهَبْ بِكِتَابِي هَذَا، فَأَلْقِهْ إِلَيْهِمْ ثُمَّ تَوَلَّ عَنْهُمْ﴾ [النَّمل/٢٨]. (F IV)

- And in the Qur'an: 'Go with this book/letter of mine, and deliver it to them - then turn away (leave) from them'.

- وَفِي الْحَدِيثِ، قَالَ النَّبِيُّ ﷺ: «لَعَلِّي لَا أَحُجُّ بَعْدَ عَامِي هَذَا».

- And in the Hadith, the Prophet (PBUH) said: 'I am afraid that I may not perform Hajj after this year of mine.'

11- ١١ - (لِمَـهْ). هَذِهِ هَاءُ السَّكْتِ، وَيُؤْتَى بِهَا فِي الْوَقْفِ كَمَا فِي قَوْلِهِ تَعَالَى: ﴿وَمَا أَدْرَاكَ مَاهِيَهْ﴾؟

(لِمَـهْ) This is a 'Ha' of silence, and it is brought in with a stop like in the saying of the Exalted: 'And what may inform you what that (fem) is'.

12- ١٢ - (إِنَّ الشَّمْسَ وَالْقَمَرَ آيَتَانِ... لَا يَنْكَسِفَانِ). اَلضَّمِيرُ فِي (يَنْكَسِفَانِ) يَعُودُ إِلَى الشَّمْسِ وَالْقَمَرِ، وَهُمَا مُؤَنَّثٌ وَمُذَكَّرٌ، وَجِيءَ بِالْفِعْلِ بِصِيغَةِ الْمُذَكَّرِ تَغْلِيباً. يُغَلَّبُ الْمُذَكَّرُ عَلَى الْمُؤَنَّثِ نَحْوَ: أَبْنَائِي وَبَنَاتِي يَدْرُسُونَ بِالْجَامِعَةِ.

masculine plural

(Indeed the sun and the moon are two signs ... and they don't eclipse). And the pronoun in (they eclipse) returns to the sun and the moon, and they are feminine and masculine, and it is brought with the masculine form as a preference. The masculine is given preference over the feminine, e.g.: My sons and my daughters study at the university.

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الشَّمْسُ وَالْقَمَرُ

13- So, if you see them (eclipsed) pray to Allah; here the condition is omitted, in/because of estimation of the speech: 'So if you see both of them eclipsed....'.

١٣ ـ «فَإِذَا رَأَيْتُمُوهُمَا فَادْعُوا اللهَ . . .» هُنَا ٱلْحَالُ مَحْذُوفَةٌ، إِذْ تَقْدِيرُ الْكَلَامِ: «فَإِذَا رَأَيْتُمُوهُمَا مُنْكَسِفَيْنِ . . .».

14- And offer prayer until it clears. The doer 'it clears' its pronoun is hidden and it returns to 'the eclipse' the understanding from the context.

١٤ ـ «وَصَلُّوا حَتَّى [أَنْ] يَنْجَلِيَ». فَاعِلُ «يَنْجَلِيَ» ضَمِيرٌ مُسْتَتِرٌ يَعُودُ عَلَى «الْكُسُوفِ» الْمَفْهُومِ مِنَ السِّيَاقِ.

15- Enter every word which follows in/to a useful/complete sentence:

١٥ ـ أَدْخِلْ كُلَّ كَلِمَةٍ مِمَّا يَأْتِي فِي جُمْلَةٍ مُفِيدَةٍ:

اِنْفَتَحَ، اِنْكَسَرَ، اِنْقَلَبَ، تَكَسَّرَ، لَوْلَا.

To open onesely, To break itself, To overturn itself, To smash (into pieces), Had it not been

(١) هَذَا الْبَابُ لَا يَنْفَتِحُ، أُدْخُلْ مِنَ الْبَابِ الْآخَرِ.
1) This door does not open. Enter from the other door.

(٢) اِنْكَسَرَتْ نَظَّارَتِي، فَلَا أَرَى لِوُضُوحٍ
2) My eye-glasses broke, so I don't see clearly.

(٣) اِنْقَلَبَتِ السَّيَّارَةُ وَمَاتَ الرُّكَّابُ.
3) The car overturned and the passengers died.

(٤) تَكَسَّرَ الزُّجَاجُ.
4) The glass broke to pieces.

(٥) لَوْلَا الْاِخْتِبَارُ لَسَافَرْتُ الْيَوْمَ.
5) Had it not been for the exam, I would have travelled today.

The tragic situation الْوَضْعُ الْمَأْسَاوِيُّ

اِنْفَتَحَ بَابُ الطَّائِرَةِ مُنْتَصِفَ الرِّحْلَةِ وَانْكَسَرَ الْبَابُ وَتَكَسَّرَ زُجَاجُ النَّوَافِذِ

The door of the aeroplane opened mid-flight and the door broke and the windows glass shattered

لَوْلَا فَضْلُ اللهِ لَانْقَلَبَتِ الطَّائِرَةُ لَكِنْ هَبَطَتِ الطَّائِرَةُ مُحَطَّمَةً - وَالْحَمْدُ لِلَّهِ

Had it not been the mercy of Allah (SWT) the plane would have overturned but the plane crash landed. And All praise belongs to Allah (SWT).

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The New Words الْكَلِمَاتُ الْجَدِيدَةُ

وَاجِبَاتٌ Obligation, duty, student's assignment

اِنْكَسَرَ يَنْكَسِرُ اِنْكِسَارًا (VII) To get broken, to be defeated, be quenched (thirst)

اِنْقَطَعَ يَنْقَطِعُ اِنْقِطَاعًا (VII) To be cut off, to be separated

اِسْتَمَرَّ يَسْتَمِرُّ اِسْتِمْرَارًا (X) To continue, to go on, to stay

اِنْفَتَحَ يَنْفَتِحُ اِنْفِتَاحًا (VII) To unfold, to be opened, to open up

اِنْقَلَبَ يَنْقَلِبُ اِنْقِلَابًا (VII) To be upturned, to inverse, to turn around

تَوَقَّفَ يَتَوَقَّفُ تَوَقُّفٌ (V) To come to a stop

مَرَّ يَمُرُّ مَرًّا وَمُرُورًا (a-u) To pass, to walk, to march

مُرُورٌ Traffic

اِنْعَطَفَ يَنْعَطِفُ اِنْعِطَافًا (VII) To be bent, to be inclined or crooked.

مُنْعَطَفٌ (اسْمُ الْمَكَانِ) Bent, Turning point

جِسْرٌ Bridge

عَنِيفٌ Severe, violent, harsh

اِنْخَلَعَ يَنْخَلِعُ اِنْخِلَاعًا (VII) To be displaced, dislocated or removed

زُجَاجٌ Glass

اِنْكَسَفَ يَنْكَسِفُ اِنْكِسَافًا (VII) To be eclipsed. Also, to be ashamed.

مُنْكَسِفٌ (اسْمُ الْفَاعِلِ) Eclipsed

اِنْجَلَى يَنْجَلِي اِنْجِلَاءً (VII) To be cleared, to be removed or dislodged

اِنْصَرَفَ يَنْصَرِفُ اِنْصِرَافًا (VII) To changeover, to turn away, to abandon

مُنْصَرِفٌ (اسْمُ الْفَاعِلِ) Dismissed, departed, left

اِنْشَقَّ يَنْشَقُّ اِنْشِقَاقًا (VII) To be split, to be cleft, to be separate

طَاوَعَ يُطَاوِعُ مُطَاوَعَةً (III) To comply, to yield, to submit, to obey.

مُطَاوِعٌ (اسْمُ الْفَاعِلِ) Follower

هَزَمَ يَهْزِمُ هَزْمًا (a-i) To put to flight, to vanquish, to defeat

اِنْهَزَمَ يَنْهَزِمُ اِنْهِزَامًا (VII) To be defeated.

مُنْهَزِمٌ (اسْمُ الْفَاعِلِ) Defeated

اِنْطَفَأَ يَنْطَفِئُ اِنْطِفَاءً (VII) To die down, to be extinguished

اِنْفَجَرَ يَنْفَجِرُ اِنْفِجَارًا (VII) To gush out, to break out, to erupt

نَفَعَ يَنْفَعُ نَفْعًا (a-a) To be useful, beneficial

عَرَّفَ يُعَرِّفُ تَعْرِيفًا (II) To define, To make definite (grammatical)

مُعَرَّفٌ (اسْمُ الْمَفْعُولِ) Definite

اِنْصَرَمَ يَنْصَرِمُ اِنْصِرَامًا (VII) To elapse, to be past, go by.

مُنْصَرِمٌ (اسْمُ الْفَاعِلِ) Past

بِضْعَةٌ Several, some

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اِمْتَنَعَ يَمْتَنِعُ اِمْتِنَاعًا (VIII) To refrain, to abstain

هَلَكَ يَهْلِكُ هَلْكًا (a-i) To perish, to die

اِسْتَعْجَلَ يَسْتَعْجِلُ اِسْتِعْجَالًا (X) To hurry, to hasten, to rush.

مُسْتَعْجِلٌ (اسْمُ الْفَاعِلِ) Hurried

غَلَّبَ يُغَلِّبُ تَغْلِيبًا (II) To make someone get the upper-hand, to put something above/before something

تَغْلِيبٌ Preference

مُغَلِّبٌ (اسْمُ الْفَاعِلِ) Defeated

كَسَفَ يَكْسِفُ كُسُوفًا (a-i) To be eclipsed, to be dark

سِيَاقٌ Context

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ٱلصَّفْحَةُ الْأَخِيرَةُ مِنْ هَذَا الْمِلَفِّ

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